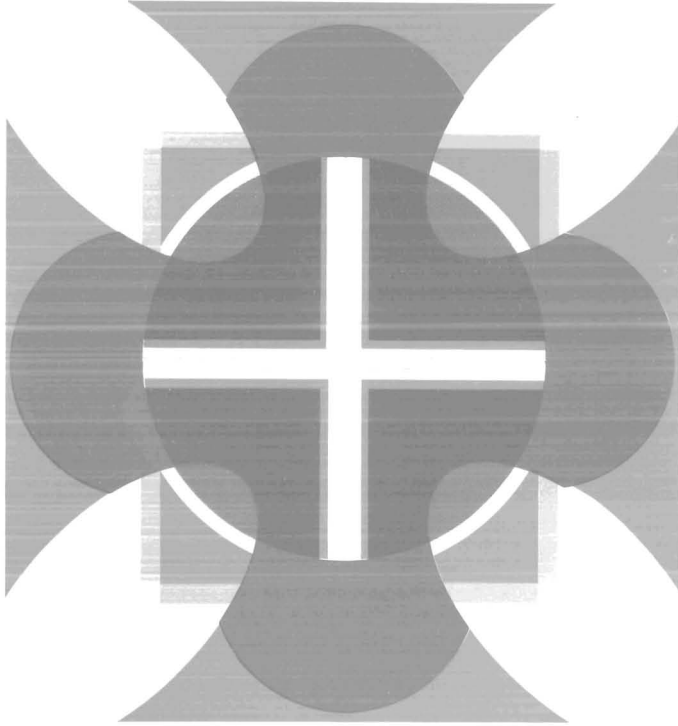


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BOOK REVIEW

HUMAN LIFE: SOME MORAL ISSUES.

By John F. Dedik. New York: Sheed and Ward, 1972. 180 pages. Cloth. \$5.95.

An excellent discussion of abortion, genetic manipulation, euthanasia, and modern war, written from a Roman Catholic perspective with attention to other Christian interpretations. Recommended as a contribution to the ongoing debate.

Richard Klann

DESIGNED TO BE LIKE HIM: FELLOWSHIP, CONDUCT, CONFLICT, MATURITY. By J. Dwight Pentecost. Chicago: Moody Press, 1972. 288 pages. Paper. \$2.95.

This is a paperback edition of a book issued in 1966. Its language is simple and its structure uncomplicated. The original issue enjoyed considerable success among evangelical Christians. Recommended for congregational libraries.

Richard Klann

GESCHICHTE DER KATHOLISCHEN KIRCHENMUSIK. Vol. I: VON DEN ANFÄNGEN BIS ZUM TRIDENTINUM. Edited by Karl Gustav Fellerer. Kassel: Bärenreiter Verlag, 1972. IX and 488 pages. Cloth. DM 200.00

The typography, scope, and scholarship of this history complement Blume's *Geschichte der evangelischen Kirchenmusik*, also published by Bärenreiter in 1965. Both works are revisions of earlier publications in the famed "Bücker" series of music histories. As their predecessors, they constitute first-level, essential sources for the history of church music.

Fellerer has successfully cemented together over fifty individual essays by twenty-eight international experts (for example, Higinio Angles, Oliver Strunk, and Eric Werner). There are four major areas of investigation: Early Church (including antecedents), Eastern Church, Western Church, and Church Music and the history of Western polyphonic music. Each major division is concluded with a germinal bibliography contributing to a sum total of about 1,400 multilingual entries.

Tables, graphs, maps (indicating the spread of polyphony, for instance), photographic reproductions of key manuscripts, musical examples, and transcriptions provide insight and an index of names making it possible to use the volume as a reference work to at least some degree.

The church music historian will appreciate the reliability of scholarship represented in discussions, for instance, of Faburden and Fauxbourdon. He is also indebted for thorough accounts of theoretical developments such as notation, modal theory, and polyphony. At the same time he may be surprised to discover that church music history can be discussed beneficially from viewpoints of sociology, liturgy, and religion rather than from a construct of style—that typically American preoccupation.

Fellerer is also to be thanked for fair presentations of English church music and Eastern chant—areas too often neglected from sheer ignorance or prejudice. New moods of church musicology are evidenced throughout the book. Mozarabic chant, for instance, receives the same degree and amount of attention as the music of the Dufay-Josquin generation, a reflection of fresh evaluations for existing repertoires.

There is also plenty here for the parish pastor. To one who is alert, for example, the discussion of music in early Christian homelife suggests images of guitar-lined coffee houses. Or the account of 16th-century Roman Catholic hymnody explodes any notion regarding Lutheran or Reformed originality in vernacular hymn singing. With slightly more effort, the women's "lib" enthusiast will find that church musicians of earlier years were pioneers in battling for equal rights.

Fellerer and his team, as well as the Bärenreiter firm, deserve appreciation from laymen and specialists alike—also from Americans, who will recognize in the bibliographies a deserved acknowledgment of American musicological endeavors. A forthcoming final volume will no doubt contain equally outstanding material and, one would hope, comprehensive indices to facilitate better use of this first volume.

Mark Bangert

DER KLEINE PAULY: LEXIKON DER ANTIKE. Edited by Konrat Ziegler and Walther Sontheimer. Stuttgart: Alfred Druckenmüller Verlag. Vol. I: "Aachen—Dichalkon," 1964; 1558 cols. (780 pages); cloth; DM 104.00. Vol. II: "Dicta Catonis—Juno," 1967; 1584 cols. (780 pages); cloth; DM 104.00. Vol. III: "Iuppiter—Nasidienus," 1969; 1584 cols. (800 pages); cloth; DM 104.00. Vol. IV: "Nasidius—Scaurus," 1972; DM 104.00.

Major works of reference are usually beyond the means of individual scholars. Very few can afford a set of twenty-five or more volumes. Generally they have to make do with a one-volume reference work that is based on the larger ones. These are often disappointingly brief or incomplete. Students of the ancient world, centering in the Mediterranean basin with the inclusion of Near-Eastern civilizations, now have a major work of reference available that is expensive, but within reason for the interested scholar.

Der kleine Pauly—the very name carries a freight! What the multivolumed work under the name of Pauly-Wissowa means to students in terms of completeness, authority, and bibliography is also found in this new little brother. Each article is signed by a known authority. The authors represent world scholarship. This lexicon should be available to every student of patristics, the New Testament, the ancient Middle East, and the history of religions. Each volume contains articles of great significance. I think, for example, of the articles on Bible and Bible translation in Vol. I. The article on "Galatia" in Vol. II is the best short summary of the territory's history and extent in modern literature. Church fathers are well represented, for example, Epiphanius, Eusebius, and Eustathius within just 150 columns. Short summaries of Gilgamesh and Gallio are valuable to the Biblical student.

The lexicon is also useful for one who wants to know something of ancient science or learning. The article on "Rhetoric" in Vol. IV is one of the best short treatments available anywhere. Plans are given for some sites, for example, Rome. (But the plans of the Pantheon are less than adequate.)

Let me repeat. This set belongs in the library of every patristics scholar, every

Biblical scholar, every ancient historian. It is unique in its coverage, size, and authority among smaller lexica of antiquity.

Edgar Krentz

THE ORIGIN AND INTENTION OF THE COLOSSIAN HAUSTAFEL. By James E. Crouch. Göttingen: Vandenhoeck & Ruprecht, 1972. 176 pages. Cloth. DM 38.00.

Colossians 3:18—4:1 is the oldest set of ethical instructions for different members of an ancient household (*Haustafel*) in the Pauline corpus. Other New Testament examples are found in Ephesians 5:22—6:9, 1 Peter 2:13—3:7, and Titus 2:1-10. Past study accounted for them in one of three ways: as Christianized use of a Stoic system of duties, as Jewish ethical tables, or as original Christian creations. None of these theories has successfully ousted the others.

Crouch's dissertation, written under Friedrich Lange of Tübingen, seeks a new method of inquiry and a new solution to the problem of origins and use. After a brief survey of modern literature, he proposes to examine thoroughly all non-Christian parallels and possible antecedents and inquire into the form and intention of the oldest *Haustafel*, that in Colossians. That *Haustafel* uses the threefold schema of wife, children, and slaves, balanced with the reciprocal duties of husband, parents, and masters.

Chapters II through IV examine earlier Greek ethical teaching. Using Rudolf Hirzel's analysis of 1900, Crouch discusses the "unwritten law" of ancient Greece; it emphasized duties toward the gods, parents, strangers, and the dead. In the fourth century duties toward benefactors, friends, and fatherland were stressed. Early Stoicism is discussed in the next chapter. Here Crouch seems to operate with a theory of "pure Stoicism" that really could not leave room for any discussion of "moral duties based on convention and respectability," even though this element "was a part of Stoicism from the beginning." Crouch seems burdened here with a view of the Greek mind as essentially theoretical (the Roman is the practical) that is historically nondemonstrable. It is in the Roman empire that ethics became, according to Crouch, the dominant

motif, indeed "philosophy came to be identified with ethics" (p. 57). This is probably an overstatement. Rather, Stoics like Epictetus turned their attention to applying the Stoic logic and physics to the one area of thought not well worked out, ethics. Epictetus' ethical theory is cast in language that reflects the logic and epistemology of earlier Stoicism. Indeed, the weakness of Crouch's discussion here is that it seems to disregard those features of Roman Stoicism that show that its ethics is part of a system of logic!

The fifth chapter is a key chapter in Crouch's work. It examines the lists of social duties in Hellenistic Judaism (Aristeas, Philo, Pseudo-Phocylides, IV Maccabees) and concludes that they show Stoic influence in varying degree, but advance beyond Stoicism in using a reciprocal form (like Colossians) and in offering a "clear definition of certain positions as superior, others as inferior" (p. 83). The next chapter argues that this borrowing and adaption of Hellenistic material was done by Jewish propagandists in missionary activity.

The last four chapters then apply these insights to Colossians in a very persuasive manner. Hellenistic Jews, converted to Christianity, brought with them the schema of husband-wife, father-children, master-slave *Haustafel* teaching and used it. The occasion for doing so was the tension between "Hellenistic religiosity and Jewish morality" (p. 144), a view documented from the discussion of women and slaves in 1 Corinthians. Thus elements from both Hellenistic and Jewish backgrounds made their way into Christianity, not by way of "borrowing," but as part of the resource for the formulation of a code of life by Christian teachers to deal with problems in the Christian churches. It was natural and wise to do so, since many of the early Christian converts came from those Gentile God-fearers to whom the Jewish missionary propaganda had been directed. The Colossian heresy probably made the introduction of this code into the letter possible.

A final chapter addresses itself to the use of such *Haustafel* material in the modern world. A bibliography—but no indexes—is supplied at the end of the volume, which is no. 109 in the series *Forschungen zur Religion und Literatur*

des Alten und Neuen Testaments. The book is a valuable addition to the literature on New Testament ethics and on Colossians.

Edgar Krentz

NEUTESTAMENTLICHE THEOLOGIE.

By Joachim Jeremias. ERSTER TEIL: DIE VERKÜNDIGUNG JESU. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971. 314 pages. Cloth. DM 34.00.

A new book by Jeremias is always an event. When it deals with as significant a topic as the proclamation of Jesus, it is doubly important.

The recent discussions about the message of the historical Jesus are reflected in the first of the seven sections of the book. Here Jeremias argues for the possibility of recovering the Aramaic form of Jesus' words, with their parallelism, unique linguistic features, and rhythm. He discusses the literary forms Jesus undoubtedly used, such as parable and riddle. He mentions the undoubted features, such as Jesus' use of kingdom of God, Amen, and Abba. In short, he is optimistic about recovering Jesus' teaching by historic methods and is convinced that we get many *ipsissima verba* of Jesus in the Gospels.

Section II, "The mission" (*die Sendung*, pp. 50-80), discusses Jesus' relation to the Baptist and Jesus' temptation. At Jesus' baptism he knew he was grasped by the Spirit; this conviction was tested in the temptation, an eschatological event.

Section III, "The inbreaking of the time of salvation" (*Der Anbruch der Heilszeit*, pp. 81-123), stresses that the Spirit, active in Jesus, means the revival of prophecy, the conquering of Satan's kingdom (the miracles), and the good news of the coming kingdom for the poor.

Section IV, "The period of grace" (*Die Gnadenfrist*, pp. 124-156), stresses the demand for repentance in the face of the impending catastrophe. Here Jeremias discusses the woes, the dangers of Jewish piety, and eschatological signs.

Section V, "The new people of God" (*Das neue Gottesvolk*, pp. 157-238), is the longest section of the book. Jeremias discusses such topics as faith, sonship in the community, prayer, discipleship, mission, life of different kinds of people, and the eschatological hope.

Section VI, "Jesus' knowledge of His exalted status" (*Das Hoheitsbewusstsein Jesu*, pp. 239-284), passes in review the "I" sayings, Jesus' use of the title Son of Man, and the passion predictions. Jesus did actually predict his death as expiatory.

Section VII, "Easter" (*Ostern*, pp. 285-296), presents a brief discussion of the Easter Gospel.

The book shows a very positive evaluation on a historian's grounds, of the trustworthiness of the Gospels. Jesus' theology is present and correctly presented. Jeremias is no historical skeptic. Yet, he is critical in his approach. The passion predictions as given in the Gospels do show some development; they go back to the same basic prediction.

The book is fitted out with excellent bibliographies. It has an index of Biblical texts. Jeremias is almost unique among modern interpreters in his knowledge of Aramaic and first century Palestine. For that reason this book is valuable.

The volume is the first part of the author's New Testament theology. The book gives no indication how many more parts we are to expect. An English translation, published by Charles Scribner's Sons, also appeared in 1971.

Edgar Krentz

WALTHER SPEAKS TO THE CHURCH: SELECTED LETTERS C. F. W. WALTHER. Edited by Carl S. Meyer. Saint Louis: Concordia Publishing House, 1973. 104 pages. Paper. \$1.95.

C. F. W. Walther is an outstanding American Lutheran theologian. In recent years, Meyer devoted considerable time to the Missouri Synod patriarch's letters, hoping thereby to gain a clearer understanding of his personality and theology. He found that there were many aspects of Walther that were misinterpreted or not known. In this booklet Meyer offers letters intended to give an objective position of Walther on problems which confront the church and especially The Lutheran Church - Missouri Synod today. The letters selected deal with the following topics: About Unity and Fellowship; About a Congregation's Relationship to the Synod; About the Church in Conflict; About the Pastoral Office; About Congregational Problems; About the Lodge Question; About Personal Sorrow and Joy. The introduction

gives a careful evaluation of Walther.

Every pastor should read this selection of letters not only to become acquainted with Walther but also to realize that we lost some of our heritage. Consider the following quotes from Walther:

God knows that under Stephan we ourselves were minded to do nothing else than prove that we were perfectly loyal to the Lutheran church. Nothing, however, has let us miss just this very thing more than our stubborn isolation. (p. 15)

We are, in spite of all the jealous concern for our unity in doctrine and faith, free, nevertheless from every inquisitorial spirit which can so easily convert the fraternal bond into oppressive iron shackles. . . . So little is unity in the form and method of doctrine the goal of our endeavors that we rather heartily rejoice in the multiplicity of spiritual gifts, which in this respect are given free play for their development. (p. 18)

You dare not break away from your present communion until you have exhausted every means at your command to convince them of their error and restore them . . . (p. 20)

No, my d[ear] Sihler, that is neither a Christian nor a Lutheran spirit. That is the spirit of a man who, so to speak, was born to be a sectarian leader. Had such a spirit prevailed among us originally [that is, insisting on strict unanimity], there would be no Missouri Synod. What differences arose during the first decade of our synodical history! Entirely different and more important that between R[uhland] and H[oyerger]. If we had behaved towards each other as H[oyerger] does to R[uhland] everything would have exploded in short order, like ignited powder. May God preserve our communion from the inroad of such a spirit . . . (p. 20)

At least I cannot personally view the recognition of the proceedings of the Synod to which a congregation belongs as an absolutely necessary prerequisite for reception into a congregation. (p. 32)

. . . I willingly grant that a church can be purely Lutheran, even if it does not specifically obligate its preachers to all the Confessions. . . . I am far from counseling anyone to press tumultuously for the acceptance of all the Symbols as the constitutionally *legal* doctrinal basis. Such pressuring makes the most innocent matter suspicious. (p. 41)

Erwin L. Lueker

DIE ÜBERLIEFERUNGSGESCHICHTE DER BERGPREDIGT. By Hans-Théo Wrege. Tübingen: J. C. B. Mohr, 1968. viii and 207 pages. Cloth. DM 41.00; paper, DM 36.00.

This dissertation, written under Joachim Jeremias at Göttingen, studies the Sermon on the Mount in order to understand the oral tradition that lies behind it. It examines carefully the variations between the texts of Matthew and Luke. In this respect it is a careful commentary on these texts that every interpreter of them will need to consult.

Second, the writer tries to account for these differences. Wrege's thesis, badly stated, is that the differences arose in the period of oral transmission in which these logia were handed on in different communities and different contexts. Some differences are caused by the work of the writers of the Gospels. Thus form criticism and redaction criticism account for the variations.

On this basis Wrege argues against the need for the theory of a common document that lies behind Matthew and Luke (the Q theory). This conclusion will strike many readers as too strong. The value of this work lies in its many penetrating comments on the texts. They will retain their value for a long time.

Edgar Krentz

PAULUS UND JESUS: EINE UNTERSUCHUNG ZUR PRÄZISIERUNG DER FRAGE NACH DEM URSPRUNG DER CHRISTOLOGIE. By Eberhard Jüngel. 4th edition. Tübingen: J. C. B. Mohr, 1972. ix and 330 pages. Cloth, DM 42.00; Paper, DM 35.00.

This volume escaped notice in CTM in its three earlier editions. The appearance of four editions within a decade, however, suggests that brief notice should be made even at this relatively late date.

The book is an attempt to provide an existentialist interpretation of Paul's teaching on justification (regarded by Jüngel as the center of Paul's theology) and Jesus' proclamation of the kingdom (based primarily on the parables) as that which determines man's present, and His use of the concept Son of Man, which somehow speaks of the fact that man is distant from God.

What unites Jesus' and Paul's preaching is the need to interpret the eschaton. Both use language to do so. The categories into which Jüngel pours his interpretation are the existential ones of his

teacher, Ernst Fuchs. The work is less exegetical than systematic. What is lost in the process is, in my opinion, the *extra nos* emphasis that Fuchs replaces by the externality of a language event that is, however, contemporaneous with the hearer, not prior to him. The loss is more than incidental. Classical Christianity runs the risk of being lost entirely.

This significant work ought to have been transplanted long ago to insure it the criticism that it deserves.

Edgar Krentz

KATAPPAUSIS: DIE VORSTELLUNG VOM ENDZEITLICHEN RUHEORT IM HEBRÄERBRIEF. By Otfried Hofius. Tübingen: J. C. B. Mohr, 1970. ix and 280 pages. Cloth, DM 36.00. Paper, DM 30.00.

Interpretations of Hebrews have fallen into two major camps since the publication of *Das wandernde Gottesvolk* by Ernst Käsemann in 1933. Käsemann argued that the idea of *katapausis* in Hebrews (3:7–4:13) is derived from Gnostic speculation. The present work, a dissertation written under Joachim Jeremias in Göttingen, argues that Käsemann is wrong; the background is rather to be found in the eschatological and apocalyptic thought of ancient Judaism. (p. 151)

The argument falls into four sections. The first (pp. 5-21) elaborates the antithesis by giving an overview of Käsemann's thesis in later scholarly discussion. The major section of the dissertation is an examination of *katapausis* (pp. 22-101) and *sabbatismos* in Hebrews and all relevant Old Testament, Jewish, Greco-Roman, and Gnostic texts. Hofius concludes that the usage in Gnosticism and in Hebrews represents two different worlds separated by a deep chasm. The last section of the work (pp. 116-151) examines Käsemann's contention that *katapausis* in Hebrews 3:7 ff. is the goal of the wandering people of God, a conception based on the Gnostic idea of the heavenly journey of the soul. Hofius rejects this thesis on the basis of a careful examination of the text of Hebrews in the light of the Old Testament and later Jewish texts. He concludes that Käsemann's thesis is without basis.

The dissertation is documented by almost eighty pages of notes, based on the bibliography of about twenty-five

pages. An appendix takes issue with the 1969 book of Gerd Thiessen, *Untersuchungen zum Hebraeerbrief*, which had been critical of Hofius' views.

Although the book is a reproduction of a typescript, it is clearly printed and easy to read. Excellent indices are provided. It is volume 11 in the series *Wissenschaftliche Untersuchungen zum Neuen Testament*, edited by Joachim Jeremias and Otto Michel.

Edgar Krentz

"AND THE TWO SHALL BECOME ONE FLESH": A STUDY OF TRADITIONS IN EPHESIANS 5:21-33. By J. Paul Sampley. New York: Cambridge University Press, 1971. viii and 177 pages. Cloth, \$14.50.

Sampley uses Ephesians 5:21-33 as a test case to evaluate three statements of Ernst Käsemann on Ephesians: (1) Ephesians is a mosaic of traditional materials; (2) the recipients of the letter, being Gentiles, are in danger of cutting themselves off from their Jewish heritage mediated via Jewish Christianity; (3) Ephesians betrays no interest in the Old Testament as a context for understanding the present life of the church. Sampley's study convinced him that Käsemann is correct in his first two assertions, but wrong in the third.

Many traditional materials like hymns and creeds have been found in the letter. Sampley finds the marriage teaching to be an expanded version of a traditional table of duties (*Haustafel*) form that can also be found in Colossians, 1 Peter, and the Pastoral Epistles. This form uses traditional material in expanding the basic pattern. These traditional materials include Leviticus 19:18b in vv. 28 and 33, Genesis 2:24 in v. 31, and the idea of the sacred marriage of Yahweh and Israel drawn from Ezekiel 16, the Song of Songs, and Psalm 45. This material emphasizes the beauty and purity of the bride, her purification by washing, the love of the husband, and the subjection of wife to husband. Thus the marriage teaching is made up almost completely of traditional materials, with the Old Testament the major source. However, it is understood in ways that presuppose Jewish interpretation. Thus the *pleision* of Leviticus 19:18b is the bride, according to Canticles.

But, as Sampley also adequately documents, the table of duties is related to the theological concerns of the letter. There is a stress on the unity of the church. It is seen in the fact that the table of duties is the basis of a strong theological argument. Each point in the marriage teaching is paralleled to something in the relation of Christ and church. The key is the understanding of *mysterion* in 5:32, where the word describes the eternal plan of God actualized in Christ with the locus of God's work in the church.

This useful and in general convincing work does raise a few questions. Sampley seems to assume that the table of duties form in Colossians and Ephesians is the most pure or correct because it is the "most complete." One might also argue that it is the most individualistic, departing most from some more primitive earlier form. Sampley's work suffers here from a failure to study the form in earlier, non-New Testament examples. Second, one or two modern authors are missing that one expects to find cited, for example Peter Pokorny. There are also (most surprisingly in a Cambridge University Press imprint) one or two typographical errors. The second sentence on page 18 just will not parse. On p. 35 for the second (2) in the first full paragraph read (3). Finally, I was surprised to read that the Hebrew word *kol* is a preposition (p. 50), whereas I identified it as a nominal form. However, these do not detract from a valuable contribution to the study of Ephesians.

Edgar Krentz

LES LETTRES D'IGNACE D'ANTI-OUCHE: ÉTUDE DE CRITIQUE LITTÉRAIRE ET DE THÉOLOGIE.

By Reinoud Weijenborg, tr. by Barthélemy Héroux. Leiden: E. J. Brill, 1969. 474 pages. Paper. 56.00 Dutch guilders.

The author describes his purpose and conclusions clearly at the beginning of his work: He proposes to study the literary relations of the three recensions of the letters of Ignatius of Antioch. The first, shorter section examines the question of authenticity and the possibility of a new approach. The second, longer section consists of a comparison of the text tradition of Ignatius to the Ephesians, with extensive commentary to buttress Weijen-

borg's conclusions. The position taken is that the longest recension is the oldest of the three, that it dates from about A. D. 360, and that therefore no text tradition is authentic.

The author thus sets himself against the standard scholarly view that the middle length recension is close to the original. He does so with impressive argumentation. The discussion of Ignatius' letter to the Ephesians will remain useful, even though the conclusions of the writer will probably be rejected as excessively sceptical.

The publisher is to be congratulated for the courage to publish a work of erudite scholarship in an area of less than major interest to many people, even church historians. No publisher makes a profit on books of this sort. It is to be hoped that libraries, scholars, and even interested laymen may make this kind of cynicism unrealistic.

Edgar Krentz

ADAM UND CHRISTUS: DIE ADAM-CHRISTUS-TYPOLOGIE IM NEUEN TESTAMENT UND IHRE DOGMATISCHE VERWENDUNG BEI M. J. SCHEEBEN UND K. BARTH. By Peter Lengsfeld. Essen: Luderus-Verlag Hubert Wingen, 1965. 256 pages. Cloth, DM 29.00; paper, DM 26.00.

The comparison of Adam and Christ is a central motif in Pauline thought, figuring in 1 Corinthians 15, Romans 5, and elsewhere. In this *Habilitationschrift*, Lengsfeld first examines the views of modern exegesis on these passages, then looks at the same material in two modern systematicians: the Roman Catholic Matthias Joseph Scheeben and the Reformed theologian Karl Barth.

In the New Testament section Lengsfeld follows Brandenburger in interpreting the typology as a device to talk about the universality, totality, and eschatological character of the salvation-occurrence in Jesus Christ. One dare not infer anything about the historicity of Adam from the texts (p. 115). It serves Paul as a motif in controversial theology.

Scheeben is criticized for being overly typological at the expense of the literal textual evidence. He tends to be too interested in biological theories of original sin. Barth runs the risk of losing what the old dogma had to say about man because of

his use of modern scientific material. In short, both dogmaticians show a less than adequate use of the Biblical material.

Lengsfeld calls for a dogmatics that will do justice to both the Bible and the dogma of the church. His book is an interesting contribution to that need.

Edgar Krentz

DER EPHESEBRIEF. By Joachim Gnilka. Freiburg: Herder, 1971. xvii and 328 pages. Cloth. DM 53.00.

This most recent scientific commentary on Ephesians is characterized by massive erudition, measured judgment, and clarity of presentation. Its author is the Roman Catholic professor of New Testament at the University of Münster. After a 12-page bibliography, 52 pages are devoted to the necessary introductory material.

Gnilka represents the pious use of critical scholarship among Roman Catholics. His respect for the text and the tradition is everywhere evident; yet he finally concludes that the author of Ephesians is not Paul himself, but a Paulinist who is modest enough to want to serve only as a means of presenting Paul's thought to the church at Ephesus about A. D. 90. That is, in part at least, why the letter makes such a rich use of earlier Christian material. Indeed, Gnilka thinks that the document is in form a liturgical homily that thinks through the implications of baptism for the understanding of the church. The gnostic background proposed earlier by Käsemann and Schlier is not the correct one. It is more likely out of Alexandrian Judaism (so Hegermann and Colpe) that the author's specific background is to be drawn.

The commentary itself is instructive. A wealth of philological, historical, religious, and theological materials is drawn in to interpret the text. Gnilka is outstanding in his attempts to think through the structure of the thought for his reader.

Six excurses take up topics of greater significance: The cosmology of the book, the phrase "in Christ," the ecclesiology of Ephesians, the eschatology, an early Christian hymn (Eph. 2:14-18), and sacral marriage.

Ephesians has been very fortunate in its commentators. The student and pastor have many excellent works available, among them those of J. A. Robinson, West-

cott, Ewald, Abbott, Schlier, and Haupt. Gnilka's commentary will stand with the best of them. The parish pastor who can still read German will find this a rewarding volume for preaching on Ephesians.

Gnilka wrote an earlier volume on Philipians for the *Herders Theologischer Kommentar zum Neuen Testament*. The present volume (X/2) is a worthy addition to an excellent series and likely to be a standard work for many years.

Edgar Krentz

DER APOSTEL PAULUS UND DIE SOKRATISCHE TRADITION: EINE EXEGETISCHE UNTERSUCHUNG ZU SEINER "APOLOGIE" 2 KORINTHER 10-13. By Hans Dieter Betz. Tübingen: J. C. B. Mohr, 1972. iv and 157 pages. Paper. DM 34.00.

2 Corinthians 10-13 is a unique block in the Pauline corpus. Here Paul lets his feelings carry him to a strong response to his Corinthian opponents. Almost nowhere else does the sharpness of tone, the absolute rejection of his opponents, and his own feeling of frustration come to the surface in such a strong statement.

Betz of Claremont School of Theology subjects these chapters to a sharp, careful analysis. He agrees with Georgi that Paul is here fighting Jewish-Christian missionaries who use a "divine-man" piety. Betz is looking for what makes the chapters what they are. His answer, taking off from 2 Corinthians 12:19, is that Paul is writing in the apology tradition begun by Socrates and developed into a standard literary form.

The second chapter develops the apology as a literary form on the basis of Philostratus, Apuleius, Josephus, and other Hellenistic and Roman authors. It was standard to refute the charge of being a charlatan magician, as Paul also does.

If Paul is using this literary form, then one would expect him to use the rhetorical forms and arguments of the Hellenistic philosophic tradition. Betz takes up this investigation in his third chapter, a chapter full of careful study and helpful commentary.

Betz' work shows that there is still value to studying the New Testament (or at least parts of it) in the light of the Greco-Roman world. The New Testament speaks to its world in its world's language,

even as it speaks the divine mysteries of God. Betz' book, no. 45 in the series *Beitraege zur historischen Theologie*, may help scholarship to remember that there is more to the New Testament world than Judaism and Gnosticism. That would be a great gain.

Edgar Krentz

THE TEACHER IN THE PRIMITIVE CHURCH AND THE TEACHER TODAY. By Joseph A. Grassi. Santa Clara, California: University of Santa Clara Press, 1973. 132 pp. Paper. \$2.95.

For some time the religious education market has had an influx of books that stress significant human relationships as an essential ingredient in the task of Christian education. Morrison and Foster, for instance, speak specifically of the double language of relationships and stress the role of the teacher in this relationship.

Actually this is nothing new. The unique role of the teacher in the task of education was never seriously challenged until the arrival of programmed learning.

Grassi pulls together the various New Testament pictures of the teacher and then sketches their implications for teaching today. While the bulk of the models in the New Testament are male, one section is devoted to a study of women's liberation, the New Testament, and the female teacher in the church.

Anyone involved in teacher training would profit from a reading of this book. At the least it will refresh points of view long held by students of the New Testament and bring them into focus for the teaching process. To those who have not looked at the New Testament from the perspective of the teacher and teaching models, the careful reading of this book together with the New Testament could add a striking new dimension to the search for a more meaningful approach to Christian teaching.

In both the teaching example of our Lord and St. Paul the author carefully enunciates a salutary emphasis on the creative power of the Holy Spirit working through the Gospel. The implications of this book could have a far-reaching effect.

John S. Damm

OFFENE FRAGEN ZUR FORMGESCHICHTE DES EVANGELIUMS: EINE METHODOLOGISCHE SKIZZE DER GRUNDLAGENPROBLEMATIK DER FORM- UND REDAKTIONSGESCHICHTE. By Erhardt Güttgemanns. Munich: Chr. Kaiser Verlag, 1970. 280 pages. Paper. DM 24.80.

The last few years have seen a questioning of contemporary methods of Biblical interpretation in both Germany and America. The hermeneutical theories of Ebeling and Fuchs (the so called "New Hermeneutic") sought to do justice to the Word of God as address. Others have attacked or defended the adequacy of the historical-critical method of interpretation (Käsemann, Stuhlmacher, Hengel, Hahn). Indeed, one recent writer has spoken of a crisis of categories (Robinson).

Güttgemanns' book is a part of this general reconsideration of contemporary methods, and an important part. He is concerned with what he regards as the errors that arise from the uncritical use of form criticism and redaction criticism. His major point of criticism is that current methodology is divorced from the insights of modern study of linguistics (especially the work of Ferdinand de Saussure) and literature.

He argues that these studies have shown (1) that there is a basic difference in the way one studies language (*la langue*) and speech (*parole*). The former studies language in its communal, sociological aspect, the latter in its individual aspect. (2) Güttgemanns also holds (following Alfred Lord's study of oral epic) that there is a basic difference between oral and written communication. For these two reasons there must be a difference in the way we use modern study methods. Form criticism works from the gospels (individually written documents) to the oral period (in terms of a group). Therefore the method is suspect.

This is a work of major significance. That is not to say that it is completely correct. Güttgemanns is not asking for a return to precritical study of the Bible. He is rather asking for a critical analysis of the current methods in order to find more adequate ones. He calls for a recognition of the gospel as a literary form that is autosemantic, that is, is incapable of being understood as an aggregate of separate,

collected items.

The significance of the book is apparent from the fact that a second edition was rapidly called for. It deserves translation. The work is volume 54 of the *Beitraege zur evangelischen Theologie*.

Edgar Krentz

THE CONCISE GOSPEL AND ACTS.

By Christopher J. Christianson. Plainfield, N.J.: Logos International, 1973. 212 pages. Paper. \$2.50.

This is a kind of 20th century Tatian's *Diatessaron* with Acts. The author is one of those many who time and again attempted to see the big picture and grasp the Biblical story in its entirety. He wound up writing a condensed version of the story of Jesus and the early church which satisfies his need. He offers in his own vivid translation a blended version of the four gospels and an abridged version of Acts.

Is it successful? The answer is "yes." It fills the need for a primer. The Bible is not an easy book to read. People try to follow the repeated admonitions to read their Bible daily, and they get bogged down or discouraged when they most want and hope to be fed. Here is a book to help people get started. There is enough of the New Testament story here so that the reader is confronted page after page with Jesus and the Holy Spirit.

But it is not enough for pastors and those more advanced students of Scripture who are prepared to wrestle with the whole of the Bible in its original and unharmonized condition. Yet this book has its uses.

Robert H. Smith

HOW PERSONS GROW IN CHRISTIAN COMMUNITY. By William A. Koppe. Philadelphia: Fortress Press, 1973. 206 pages. Paper.

Every educator predicates his efforts on a system of beliefs regarding the nature of learners and the processes by which they learn. For example, do you believe that childhood is a preparation for "wholeness" in terms of adulthood? Do you believe that learning and development are to be conceived as a progressive accumulation of experience and information? Is it possible meaningfully to catalog a person as mature *vs* immature, or open-minded *vs* close-minded? Did you say yes to any or

all of the above questions? The recent Lutheran Longitudinal Study conducted by the author says no to all of these questions.

The Lutheran Longitudinal Study which is reported in this yearbook is primarily concerned with the problem of describing the nature of learners and the processes by which they learn. The major findings of the study are focused on a basic assumption of how children grow in the Christian community. The author tackles a question that every church school teacher must ask and answer: How do children and youth come to identify with the life and mission of the Christian church?

The book introduces some major concepts which have developed from the Lutheran Longitudinal Study. The thoughtful and careful application of these concepts to a program of congregational Christian education can help to reform and refocus both old and new programs designed to help a child or Christian family identify more closely with the life and mission of the church.

This is a thoughtful book that deserves thoughtful attention.

John S. Damm

HISTORY OF PRIMITIVE CHRISTIANITY. By Hans Conzelmann. Tr. John E. Steely. Nashville: Abingdon Press, 1973. 190 pages. Cloth, \$8.50; paper, \$3.25.

The Göttingen professor of New Testament reconstructs on the basis of a critical reading of the New Testament and other early Christian literature the history of the early church down to about 150. Its contents can be briefly described. Two introductory chapters describe the task attempted and the sources available for it; they also discuss the problem of establishing New Testament chronology. The succeeding eleven chapters discuss the origin of the church, the life and thought of the Jewish Christian community, Hellenistic Christianity before Paul, the Apostolic Council, Paul and his theology, the church after 70, Jewish Christianity after the fall of Jerusalem, and the emergence of the New Testament canon.

Two appendices discuss the history of significant persons named in the New Testament and give a collection of ancient documents in translation that are useful for understanding New Testament history.

The position is critical. Acts is valued and used, but critically. The terms legend and myth occur quite frequently. Conzelmann regards the twelve as a creation of the later church. He holds that Barnabas was one of the "most important personalities of the primitive church," whose role has been somewhat obscured by Acts. Paul occupies a massive position in the development of the church's freedom from Jewish law. The work shows how Jewish Christianity came to an effectual end with the destruction of Jerusalem, even though it survived into the second century.

The writing is clear and easy to follow. The original was a supplementary volume to the popular German commentary *Neues Testament Deutsch*. That explains what must appear to many readers to be *obiter dicta* on significant points. Many critical questions are not argued, but prior answers are used in the reconstruction.

This book is a useful orientation to the critical reconstruction of primitive Christianity. No reader will fail to learn much and to be edified, even when he disagrees with Conzelmann. It is a good book to have available in paper.

Edgar Krentz

PRE-EXISTENCE, WISDOM, AND THE SON OF MAN: A STUDY OF THE IDEA OF PRE-EXISTENCE IN THE NEW TESTAMENT. By R. G. Hamerton-Kelly. New York: Cambridge University Press, 1973. xii and 310 pages. Cloth. \$23.50.

This is a valuable contribution to an important discussion. It has implications for Christology, soteriology, and ecclesiology. Its author wrote it as a dissertation under W. D. Davies at Union Seminary in New York.

The book is impressive, in the first place, because the author takes a major topic and traces it through the entire New Testament. Second, the book is impressive for its common sense use of a wide bibliography. The author is no man's man but his own.

What are the results? Pre-existence is in the entire New Testament. In the synoptic gospels the starting point is Jesus' own (historical) use of the title Son of Man to describe his existence on earth. Both *Q* and Matthew interpret Jesus' teaching in the light of the wisdom

theology of Judaism. Paul knows this well from the earlier hymns that he quotes, but he stresses the protological significance of Christ within the framework of apocalyptic eschatology. The implications of this are immense. Paul's use of pre-existence serves his soteriology.

John combines this with an identification of Jesus as the *logos* of Alexandrian Judaism. Jesus is the true heavenly man. Hebrews is closer to John, while 1 Peter is similar to Paul in its emphasis on apocalyptic.

Hamerton-Kelly concludes that the New Testament itself makes clear that some kind of metaphysical thinking becomes necessary as one proclaims the Gospel to modern man. The problem is to correlate the apocalyptic and "wisdom" elements in modern language. Spatial categories cannot be avoided—and should not be. But temporal thought and historical thought are also essential. True wisdom will finally be revealed only at the end.

This stimulating study is no. 21 of the monograph series of the Society for New Testament Studies.

Edgar Krentz

JOHN: A STUDY GUIDE. By Herschel H. Hobbs. Grand Rapids, Mich.: Zondervan Publishing House, 1973. 96 pages. Paper. \$1.50.

This book, first published in 1965, is now in its third printing. There is nothing new or remarkable about the volume, and indeed it frequently fails to catch the peculiarly Johannine perspective on Jesus.

For example, in commenting on the arrest of Jesus, the author has room for this remark: "He was aiming at Malchus' head, but the man must have dodged expertly." Again, Hobbs speaks about the tragedy of Peter's reliance upon the sword, but he fails to deal at all with what is crucial in the pericope, namely, the great might of Jesus' word. Again, he seems to miss the glory and victory of the hour of Jesus' crucifixion and instead portrays it only as a moment of great cruelty and suffering.

The idea of a brief commentary, plainly written, on a Biblical book is a good one. People are yearning for authoritative guidance into Scripture. They deserve better than they are getting here.

Robert H. Smith

THE ENTOMBMENT OF CHRIST. FRENCH SCULPTURES OF THE FIFTEENTH AND SIXTEENTH CENTURIES. By William H. Forsyth. Cambridge: Harvard University Press (Metropolitan Museum of Art), 1970. xx and 216 pages; 273 illustrations. Cloth. \$17.50.

In fifteenth and sixteenth century France sculptors created a scene that was repeated hundreds of times: the entombment of Christ by Nicodemus and Joseph of Arimathea, with the Virgin Mary, John, and the women present and looking on. The present monograph in art history studies all surviving examples in order to evaluate their iconographic significance, their origin, and the cause for the decline.

The text discusses the forerunners, the earliest examples, the types in particular geographic areas, and the Renaissance developments. There are no forerunners outside of some portable smaller pieces in Germany. The artistic realization draws on the motifs of the apocryphal Gospel of Nicodemus and on late medieval drama. The purpose seems to have been to provide a cultic point of interest for private sepulchral chapels of the nobility. The practice died out, Forsyth asserts, because of a growing lack of space in the churches and a secularization of the human spirit.

The book is fitted out with every aid the student might desire: a list of the art pieces by location; a catalog (arranged by geography) that dates each piece, gives the number of figures, dates of restoration, size, and so on; a bibliography of modern literature, a complete index, and an excellent collection of photographs to illustrate the work. All in all, a book that students of Christian funerary and burial customs and ideas should look at carefully.

Edgar Krentz

OXFORD LATIN DICTIONARY. Edited by P. W. C. Glare and others. Fascicle I: *A—Calctro*. Oxford: Clarendon Press, 1968. xxiii and 256 pages. Soft Cloth. £5.00.

There has been no major, newly compiled Latin-English lexicon for about ninety years. Most of us still turn to the major work of Lewis and Short for authoritative answers to the meaning of Latin words.

Oxford University Press is the pub-

lisher of some of the world's most distinguished lexica, among them *The Oxford English Dictionary* and Liddell-Scott-Jones' *Greek-English Lexicon*, to name but two. The Delegates of the Press approved the compilation of a new Latin lexicon in 1932. The present fascicle is the first printed fruit. (Two more have since been published, bringing the work down to *gorgoneus*.)

In 1951 the decision was made not to include Christian Latinity. Perhaps we may someday have a lexicon of patristic Latin to match the Oxford *A Patristic Greek Lexicon*. The lexicon thus includes Latin (exclusive of Christian Latin) from its beginnings down to the end of the second century A. D.

Three closely printed columns are included on each page. The articles are typographically pleasing. Each new definition begins a new paragraph with new indentation; illustrative examples are printed underneath the definition in smaller type.

Although it covers the classical authors and inscriptions, theological library users should not disregard this significant new work; patristic Latin is not a new language, but a continuation and extension of the Latin spoken and written by the best pagan authors. Lactantius was not called the Christian Cicero without reason!

Edgar Krentz

COMPANION TO THE GOSPELS. By A. E. Harvey. New York: Oxford University Press, 1972. 400 pages. Paper. \$3.95.

Originally issued as part of the *Companion to the New Testament* released in 1970, this section on the four gospels has now been made available separately. Because one author rather than four separate scholars produced this work, it has unusual unity and coherence from beginning to end, and repetitions and contradictions are not here to irritate. The book comments on the text of the *New English Bible* and is designed to be read alongside that version. Innocent of footnotes and bibliography, the volume is yet the work of an expert whose comments are to the point and make a lucid translation more lucid and helpful still.

Robert H. Smith

JUDAISM IN THE FIRST CENTURIES OF THE CHRISTIAN ERA: THE AGE OF THE TANNAIM. By George Foot Moore. New York: Schocken Books, 1971. xii, 552; v, 166; viii, 395; v, 102 pages. 2 vols. Paper. \$9.00 the set.

Moore's monumental and pioneering *Judaism* was completed in 1927. It traces the development and fixing of Jewish doctrine, ethics, and practice during the period bounded by Herod the Great and the last of the *tannaim* ("teachers"), the prince-patriarch Judah Hansai (135-217). After more than fifty years, Moore's work is still an important item in the bibliography of Judaism; the publishers are to be congratulated for making it available again at a time when renewed Christian interest in the Jews demands a maximum understanding of the what and why of classic Judaism.

Arthur Carl Piepkorn

LOYALTY IN THE SPIRITUALITY OF ST. THOMAS MORE. By Brian Byron. Nieuwkoop: B. De Graaf, 1972. 171 pages. Cloth. 60 Dutch guilders.

De Graaf has launched on a program of publishing a new series of monographs, "Bibliotheca, Humanistica & Reformatonica." The series will include only original titles in English, French, or German in the fields of Renaissance, Reformation, and Humanism. To date eight titles have been announced.

Byron, author of the present Vol. IV in this series, is a professor at the Pius XII Provincial Seminary, Banyo, Brisbane, Australia. His study of St. Thomas More is a dissertation for the doctor of divinity degree from the Pontifical Gregorian University of Rome.

St. Thomas More has commanded much attention, stimulated in part by *Moreana*, a journal published in Angers, France, edited by Abbé Germain Marc'hardour. The Yale edition of More's works, admirably done, will contribute further to More studies.

Byron has three main topics in his specialized study: More's concept of law; More's concept of loyalty and the fulfillment of duties; loyalty in the conflict of laws and duties. More did not understand the concept of Christian freedom—Byron, too, has difficulty with it—and from that, in part, his criticism of Martin Luther arose.

More was a legalist, not because he was a lawyer, but because his grasp of the Gospel was defective.

In a study of loyalty in More's spirituality the question of the king's marriage, the oath of succession, and the problem of the king's supremacy of the Church of England must be given a prominent role. To them Byron has added a discussion of the Nun of Kent. There were some original elements in More's thought, although he was an eclectic.

Byron's analysis of More's trial and of the trial accounts is an excellent piece of historiography. His whole book is a worthwhile contribution to the better understanding of St. Thomas More.

Carl S. Meyer †

THE FORMATION OF THE CHRISTIAN BIBLE. By Hans von Campenhausen. Translated by J. A. Baker. Philadelphia: Fortress Press, 1972. 342 pages. Cloth. \$10.95.

DIE ENTSTEHUNG DER CHRISTLICHEN BIBEL. By Hans von Campenhausen. Tübingen: J. C. B. Mohr (Paul Siebeck), 1968. 393 pages. Cloth. DM 54.00.

This is without doubt the most important book on the development of the canon to appear in at least a half-century. It will exert considerable influence on future thought on the subject, which is, in my opinion, a cause both for rejoicing and, to a lesser degree, for regret.

The focus of the book is on the theological factors at work in the emergence of the Christian Bible from the time of Jesus to the time of Origen (mid third century). From the very inception of its life the church had Scriptures, though von Campenhausen is surely correct that there was no closed collection of these Scriptures for either Jews or Christians before the end of the first century after Christ. Only then did a definitive collection emerge for the Jews, something that only later—and quite gradually—led to closed collections of Old Testament books for Christians. But to say the church from the beginning had Scriptures is not to say there was unanimity on how they were viewed and used, and the first three chapters of the book are devoted to an analysis

of varied perspectives on the use of these books.

Von Campenhausen says Jesus acknowledged the Law and the Prophets as a witness to the will of God, interpreted them in an independent and authoritative manner and, in some measure at least, related them to the authority of His own person. After His death and resurrection Christians in varied ways dealt with the interrelationship between the Scriptures and the Lord. Matthew is pictured as trying to follow Jesus and be loyal to the Law at the same time, a position that von Campenhausen sees as untenable. It was Paul who was largely responsible for opening the way for Gentile Christian communities to accept the whole Old Testament as God's Word by showing that already in these Scriptures the Gospel had a kind of priority over the Law and that the Law is abrogated with the coming of Christ. The perspectives of Luke, John, Barnabas, the Valentinian Ptolemy, and others are treated in a lucid and convincing manner. These chapters on the Old Testament conclude with Justin ("the first orthodox theologian to possess what may be called a 'doctrine of holy scripture'"), who built his belief on the Old Testament, using it in a radically typological way as a sourcebook of Christological proofs.

The book's final four chapters are devoted to the emergence of the New Testament canon. There is no canon of the New Testament before the middle of the second century, though ingredients that would lead to its formation were there already in Paul, for whom the "canonical" tradition was the testimony to Christ in terms of salvation history (1 Cor. 15:3ff.). Words of Jesus were collected, at first orally and later in books, but these books were not for a long time viewed as necessary to authenticate the tradition. The authority was the Lord Himself or the mediators of the tradition (apostles, prophets, teachers) rather than the books in which the words were recorded.

The idea and reality of a Christian Bible were the work of Marcion (mid second century), who, rejecting the Old Testament, had a twofold canon of "Gospel" (a form of Luke) and "Apostle" (ten epistles of Paul). It was in large measure in reaction to Marcion that the church's New Testament

arose, according to von Campenhausen. He gives a lucid analysis of *Against Heresies* of Irenaeus (180 A. D.), whom he designates as the first orthodox theologian to know and acknowledge a New Testament in theory and practice.

Montanism is seen as a key factor in leading Christians to delimit their collection of Scriptures, and the Muratorian Canon, which, von Campenhausen claims, comes from the West near 200, is seen as the earliest list of New Testament books, a collection that has deliberately been closed.

The historical character of the New Testament witness is stressed by the author, who sees its purpose as safeguarding the oral tradition of the church in its original form. If there is any canonical principle, it is that of chronological limitation—"the normative testimonies must derive from the period closest to Christ . . . the age of the apostles and disciples." (My own research confirms von Campenhausen's observation here, though I would not downplay the criterion of apostolicity so much as he does.) The concept of inspiration attached first of all to the "prophetic" Old Testament, and only in the middle of the third century did Origen extend it as a matter of principle to the whole Bible.

It remains to mention the reason that I must temper my immense gratitude for this book with a measure of regret. In one respect it is a throwback to the major canon histories of the turn of the century (Westcott, Gregory, Zahn, Harnack, Leipoldt). It was then that the consensus emerged that the canon was, for all practical purposes, closed before the end of the second century, in opposition to Marcion and Montanism. Harnack, who championed this view, was deemed to be the winner by a wide margin in his voluminous and acrimonious battle with Zahn, who believed that the canon was virtually closed at the beginning of the second century. The Muratorian Canon (dated in the late second century), Irenaeus and Tertullian were seen as key witnesses to this canon.

But within the last dozen years Albert C. Sundberg Jr. ("Towards a Revised History of the New Testament Canon," in *Studia Evangelica* IV, pp. 452-61, and so forth) has radically—and I believe successfully—challenged that consensus. Von

Campenhausen has not seriously entered into debate with Sundberg's work, to say nothing of refuting it. Sundberg contends that the only closed collection of Christian Scriptures at the end of the second century was the fourfold Gospel collection. He further asserts that it was in the fourth and fifth centuries that lists of Christian scriptures first arose and, incidentally, that it was first at this time that the extent of the *Old Testament* became a serious concern for many Christians, with Eastern and Western lists differing widely. He finally claims that the Muratorian Canon dates from the end of the fourth century in the East rather than the end of the second in the West.

Though I am not yet convinced the Muratorian Canon is Eastern or quite so late as Sundberg contends, his general argument is solid and significant. Von Campenhausen has stopped his history far too early, when things were not nearly so far along as he claims. This may lead us to see that moves to close the collection of Christian scriptures were not primarily anti-Marcionite, anti-Montanist, or anti-heretical in general. Rather they represented decisions on the part of fourth- and fifth-century church leaders to give priority to those books which were thought to be both chronologically and theologically primary, decisions made at the time when the church was learning to live with being the recognized religion of the empire. In my opinion, the next history of the canon will need to follow the directions outlined by Sundberg, directions he himself has begun to follow in his article "The Making of the New Testament Canon" in *The Interpreter's One Volume Commentary on the Bible*, ed. Charles M. Laymon (Nashville: Abingdon, 1971), pp. 1216-24. But without any doubt, this next history will also have to build on the brilliant theological history provided by the book that is the subject of this review.

Everett R. Kalin